

ON

## NATIVE PAPERS

FOR THE

Week ending the 21st August 1897.

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Nil.

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Nil.

## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI.</b>					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	14th August, 1897.	
2	"Basumati" ...	Ditto	.....		
3	"Hitaishi" ...	Ditto	800	17th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	13th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	14th ditto.	
6	"Sahachar" ...	Ditto	About 500	11th ditto.	
7	"Samay" ...	Ditto	3,000		
8	"Sanjivani" ...	Ditto	3,000	14th ditto.	
9	"Som Prakash" ...	Ditto	800	16th ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	14th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	300	13th, 14th, 16th and 17th August, 1897.	
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	15th to 19th August, 1897.	
3	"Samvad Prabhakar" ...	Ditto	1,132	14th, 16th to 19th and 21st August, 1897.	
4	"Samvad Purnachandrodaya"	Ditto	200	13th, 14th, 16th and 17th August, 1897.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	13th and 16th to 18th August, 1897.	
<b>HINDI.</b>					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	.....	8th August, 1897.	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	12th ditto.	
2	"Hindi Bangavasi" ...	Ditto	10,000		
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	500	16th ditto.	
<b>URDU.</b>					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Ditto	310	12th ditto.	
2	"General and Gauharisafi"	Ditto	330	16th ditto.	



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	BENGALI.	BURDWAN DIVISION.			
1	<i>Fortnightly.</i> "Pallivasi" ...	Kalna ...	.....		
	<i>Weekly.</i>				
1	"Bankura Darpan" ...	Bankura ...	500	16th August, 1897.	
2	"Bankura Hitaishi" ...	Ditto ...	.....	16th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	250	10th ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	620	15th ditto.	
5	"Education Gazette" ...	Hooghly ...	1,280	13th and 20th August, 1897.	
	BENGALI.	PRESIDENCY DIVISION.			
	<i>Weekly.</i>				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696		
2	"Pratihar" ...	Ditto ...	603	13th August, 1897.	
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....		This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	480		
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	<i>Bi-weekly.</i>				
1	"Aryavarta" ...	Dinapur ...	1,000		
	URDU.				
	<i>Weekly.</i>				
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	9th August, 1897.	
2	"Gaya Punch" ...	Gaya ...	400		
	BENGALI.	BHAGALPUR DIVISION.			
	<i>Fortnightly.</i>				
1	"Gaur Varta" ...	Malda ...	.....		
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	11th ditto.	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	12th ditto	
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....	14th ditto.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....	6th and 13th August, 1897.	
2	"Charu Mihir" ...	Mymensingh ...	900	15th August, 1897.	
3	"Dacca Prakash" ...	Dacca ...	2,400	13th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	14th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500		
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	9th and 16th August, 1897.	
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Hitaishi" ...	Comilla ...	.....	Second fortnight <i>Sravan</i> , 1304 B.S.	
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120	13th August, 1897.	
	BENGALI.	ASSAM.			
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....	First fortnight, <i>Sravan</i> , 1304 B.S.	
2	"Silchar" ...	Silchar, Cachar ...	.....		



## I.—FOREIGN POLITICS.

The *Pioneer* and the *Englishman*, observes the *Dainik-o-Samachar Chandrika* of the 15th August, are writing very indiscreetly on the frontier risings. If the Anglo-Indian papers are right, the Hudda Molla and the mad Molla are

The Anglo-Indian press on the frontier risings.

men of great influence. They have incited all the frontier tribes into revolt and have even won many of the Amir's subjects over to their side. The *Pioneer* goes further. It insinuates treachery against the Amir, and charges the Indian Mollas and the Indian Pathan tribes with treason. According to this Anglo-Indian paper, an Indian Molla is trying to incite the Banarwals into revolt. The *Pioneer* ought to have mentioned the name of this Molla, so that Indian Mollas might be on their guard. In fact, the Allahabad paper has committed a serious offence by writing against the Amir, and thereby offending a faithful ally like him. Lord Elgin and his advisers should keep a sharp eye upon the writings of Anglo-Indian papers of the stamp of the *Pioneer*. It is these papers that are doing real harm to the State, and if it be at all necessary to pass a press law, it will be for these Anglo-Indian papers. It was papers like these that were punished by Lord Canning during the Sepoy Mutiny, and in Lord Ripon's opinion, their conduct during the Ilbert Bill controversy was clearly deserving of punishment. The Anglo-Indian papers are evidently exaggerating the importance of the frontier risings, and are complicating matters for the Government by their alarmist writings as well as by their hostile attitude towards the Amir.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
August 15th, 1897.

2. In their writings about the frontier risings, observes the *Dainik-o-Samachar Chandrika* of the 18th August, the Anglo-Indian press has assumed a hostile attitude towards the Amir. The Amir has already given the lie

The Anglo-Indian press on the Amir.

direct to its false accusations by forbidding his subjects to help the tribesmen who have revolted against the British Government. But this has not satisfied the Anglo-Indian press, and it is still harping upon what it calls the Amir's treachery. The Anglo-Indian papers are busy setting rumours afloat regarding the Amir's movements. One day we are told that the Amir has called back his exiled friends and relatives with a view to strengthen his army. Another day we hear that he has called back his representatives in India. And it will be no wonder if the Anglo-Indian papers should some day tell us that the Amir has sent away his European servants. It seems that the Anglo-Indian papers have made it a point to make the Amir and the Afghans enemies of the British Government. It has become highly necessary to pass a press law to gag these papers. Anglo-Indian journalists ought to know that it is highly impolitic to offend the Amir by abusing him. Let the Government keep a vigilant watch over his movements, but it is folly to make him the Government's enemy by falsely accusing him of treachery and infidelity. The Anglo-Indian papers say that Russia is fast advancing towards India. If this is true, the best policy is to keep the Amir on our side, and not to goad him to go over to the Russian side. The frontier risings form an incident of very little importance, and will be easily quelled. It will, however, be a serious matter if the Amir is goaded to revolt against the British Government.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
August 18th, 1897.

3. In the opinion of the same paper, the attack upon the British Government by the Turkish press means nothing more than a retaliation for the attack on the Sultan and his Government by the English and the Anglo-Indian press. Why are the English and the Anglo-Indian press offended? It is they who set the bad example to the Turkish press. The Anglo-Indian press is attacking the Amir, and they show by their conduct that they have made up their mind to write against all Musalman Governments. A press law should be passed to gag the Anglo-Indian press, and the Anglo-Indian press alone.

Attack on the Government of India by the Turkish press.

DAINIK-O-SAMACHA  
CHANDRIKA.

## II.—HOME ADMINISTRATION.

## (a)—Police.

4. According to a correspondent of the *Pioneer*, says the *Darussaltanat and Urdu Guide* of the 12th August, the criminal charge against Maulvi Hedayet Rusool, of Lucknow, was brought out of malice. The correspondent denies

Maulvi Hedayet Rusool and the Lucknow police.

DARUSSALTANAT  
AND URDU GUIDE,  
August 12th, 1897.



that the lecture contained anything which might be interpreted as a slight upon the Queen. It was, says the correspondent, the Maulvi who pacified the Lucknow people, who were ready to risk anything and everything to prevent their women being dragged by the police to the Plague Hospital. The Maulvi, according to the same correspondent, has always been a well-wisher of the British Government, and on the occasion of the Diamond Jubilee, he delivered a good lecture at a large meeting, which he convened to congratulate Her Majesty on the completion of the sixtieth year of her reign.

The editor observes that the Maulvi in his speech used an expression which his hearers failed to understand. The Maulvi had taken an active part in denouncing the conduct of the local police at a meeting of the Hujjatul Islam, held for the purpose of asking Government to modify the rules framed for the prevention of the bubonic plague, and this greatly offended the police. The well-wishers of Maulvi Hedayet Rusool ought to be ashamed of their conduct in leaving him undefended in his trial. They ought to have brought the attitude of the police towards the Maulvi to the notice of the local authorities and pointed out the misinterpretation that was put upon his words.

SANJAY,  
August 13th, 1897.

5. The *Sanjay* of the 13th August says that no investigation has yet been made regarding the suspicious death of the wife of Hari Charan Sarkar of Bangeswardi, in the Bhusna thana of the Faridpur district. It was on the 20th

July last that the woman died from the effects of some poison, and the village panchayat reported the case as suspicious. The woman's uncle, too, gave information to the police regarding the suspicious character of the death. The Magistrate is requested to depute some trustworthy police officer to investigate the matter, because, if the investigation is left in the hands of the daroga of the Bhusna thana, he will certainly send up a return in the C and not in the A Form.

SANJIVANI,  
August 14th, 1897.

6. The *Sanjivani* of the 14th August complains that the College Street is frequented by prostitutes. When Mr. Cotton was Commissioner of Police, brothels were removed from that street, but are again starting up in close proximity to the schools and colleges. The existence of these brothels is a danger to school boys, and they should be removed from the College and Cornwallis streets, where most of the schools and colleges are situated.

SANJIVANI.

7. A correspondent of the same paper complains of the ill-treatment of two Sub-Inspectors by the District Superintendent of Police, Kamrup. One of them, Babu Tarakisor Chaudhuri, took leave for two years, because the climate of Barpeta did not suit him. As soon as he returned to duty, he was ordered to proceed to Barpeta. He prayed for transfer, but his prayer was not heard. He fell ill as soon as he went to Barpeta. He has now been referred to the Civil Surgeon for medical examination. Another victim of the Superintendent's wrath is Babu Umasankar Bhattacharyya. The earthquakes brought all business to a standstill. But the Deputy Commissioner asked the Police Superintendent to punish the Sub-Inspector for not submitting a return, and he was fined Rs. 10. The local Police Inspector was sharply reprimanded by the Police Superintendent, because he paid a visit to Bireswar Babu when his daughter was on her death bed.

(b)—Working of the Courts.

TRIPURA  
HITAISHI,  
for the second fortnight of Sravan,  
1304 B.S.

8. The *Tripura Hitaishi* for the second fortnight of Sravan contains the following article in English:—

Administration of criminal justice in the Tippera district.

It was in an evil hour that the policy of "no conviction, no promotion" found its way into the criminal administration of justice in Bengal; the author of the policy has left the shore, the régime is changed, but its dire consequences still linger in the administration, and poison the very fountain of justice. It is a pity that the morbid anxiety to secure convictions often blinds the mental visions of Magistrates so much so, that they are hardly in a position to come to a right and impartial decision. If a Magistrate starts with the dominant idea that when an occurrence takes place somebody must be punished; it is idle to expect justice



from him. Every day we see the sorry exhibition of innocents being sacrificed at the altar of judicial obstinacy. When we say this, we do not draw from our imagination, but we are supported by an array of facts and figures; that facts are stubborn things nobody can deny. It would be a mistake to suppose that all Magistrates, native as well as European, fall in the same category; there are honourable exceptions. In this respect we must confess that the native officers are, as a rule, more to blame. To come to the particular, the judicial vagaries and high-handed proceedings of Moulvi Abdus Selam, Subdivisional Magistrate of Brahmanbaria, are glaring instances how criminal justice is administered in this district. We have neither time nor space to mention here all acts of *jabardasti* perpetrated by this young Daniel. Their number is legion. Suffice it to say that the judicial records of the Judge's and District Magistrate's Courts bristle with them. We do not know if, of late, there has been some kind of fatality attached to the selection of Subdivisional Officers at Brahmanbaria. Brahmanbaria is the most important subdivision of the district—nay, it is one of the most important subdivisions in all Bengal. In old days Government realised its importance, and placed such officers as Mr. Kilbey, late Bhagaban Chandra Bose, Rai Pyari Mohan Banerji Bahadur, the last, though not the least Moulvi Dilwar Hussen Khan Bahadur, in charge of the subdivision, but the subdivision was not fortunate in its last three Subdivisional Officers; whatever may be said against previous two officers, but we make no hesitation to say that Moulvi Abdus Selam has out-Heroded Herod. The latest act of Moulvi Abdus Selam has reached the climax. The affidavit filed by one Isan Chandra Karmakar, of Medda, to the Sessions Judge, will give our readers an idea how Moulvi Abdus Selam has established "a reign of terror" in the subdivision. Let us see what Isan Karmakar says: "There was a rioting attended with culpable homicide at Brahmanbaria, in which a Muhammadan was killed. Gagan Karmakar of Brahmanbaria was an accused in that case. On the 8th July last Gagan's mother, Hara Sundari, was at home, Gagan was not at home, he was suspected by police as having absconded. On the 25th Assar last (18th July) I was going to the house of my relation Uma Kanta Karmakar of Gukurna village. The way lay over the *bari* of said Gagan, and on my way I passed over the *bari*. About this time the Deputy Magistrate of Brahmanbaria, Moulvi Abdus Selam came to Gagan's *bari* with a Sub-Inspector and constables to make an enquiry into the above rioting case. A constable pointing out to me said to the Deputy Magistrate to the following effect "this man is an inhabitant of Medda village, it is this man who by his advice has caused the accused Gagan to abscond." Upon this by the direction and advice of the Deputy Magistrate, a constable at once arrested me in his presence, and kept me in custody. This was at about 9 A.M. of the 8th July, and then at about 10 A.M. I was taken to Brahmanbaria thana and detained there. Then at about 11 A.M. I was taken to the Police Court-house and at about 12 A.M. I was taken to Deputy Magistrate's Court. All the while I was in the custody of the police. Then one Maniruddin constable began to give evidence as a complainant against me. A constable was sent to fetch Hara Sundari, Gagan's mother, from her house. Though Hara Sundari wanted to come in a *palkee*, the constable with threats made her walk to the Court-house from her house, a distance of half a mile. Gagan's mother's evidence being recorded, the Deputy Magistrate without hearing arguments on my behalf, without giving an opportunity to examine defence witnesses, passed an order under section 447, Indian Penal Code, sentencing me to one week's rigorous imprisonment. Further he says "immediately after the judgment was delivered, an application was made on my behalf for a certified copy of the judgment with expedition fee, but no copy of the judgment was given that day. As I was in jail, an application was made on my behalf on the 8th July for permission to sign the Vakalatnama with a view to prefer a motion, but no permission was given till the 10th July." He further says "though an offence under section 447 is bailable, I was not allowed bail, and remained in custody all along. I could not take my noon-day meal. I was fasting when the order was given at about 1 P.M. till the evening when I was taken to jail lock-up, where also I had no food for the night.

He further says "from the illegal and high-handed proceedings of the Deputy Magistrate, from beginning to end, I believe that the Deputy Magistrate



acted throughout intentionally and wantonly, out of pure *zid* to harass me with the aid of the police, and to make a show of his summary and unlimited power in the mufassal and to strike terror and awe in the mind of the people all around. That since my case, even the relations and friends of Gagan Karmakar do not venture to go to his house for fear of being arrested, and summarily sent to jail like me." The affidavit speaks for itself; no comment is necessary. Shall we say what opinion the Sessions Judge has expressed on the petition of motion? The Sessions Judge has reported the matter to the High Court, characterising the act as illegal and high-handed. The Judge has said that he is most unfit to exercise summary power, and it should be withdrawn at once. By the bye, let us tell our readers that Moulvi Abdur Selam was vested with summary power in the *Calcutta Gazette* of 30th June, and he received the information of being armed with that power on the 2nd July. We shall conclude our article by quoting here the remarks of the Sessions Judge with regard to other cases. In appeal No. 100 of 1897 in case of Keramat, Asmat and others, decided on the 10th July 1897, the Sessions Judge remarked—"The Deputy Magistrate has evidently taken very little trouble to sift the evidence, but has just hurriedly and perfunctorily strung together certain sentences in which the accused men's names are found. In appeal No. 96 of 1897, in case of Mahendra Mali and Saday Mali, decided on the 12th July, the Sessions Judge made the following strong remarks:—"The record is most unsatisfactory, hardly any cross examination of witnesses, where such procedure was absolutely needful and consequently no sifting of the evidence, and no record on which any court could form a judgment on the merits of the case. Moulvi Abdus Selam must promptly greatly improve his judicial work, or otherwise it will be my duty to take steps to have him employed in other business which he may be capable of performing less unsatisfactorily." In our next issue we shall give further instances of his incompetency and high-handedness. Now it is for the Government to determine whether this young inexperienced Deputy Magistrate should be allowed to remain in charge of a subdivision like Brahmanbaria.

SAHACHAR,  
August 11th, 1897.

9. The *Sahachar* of the 11th August says that it was unbecoming the high and delicate position of Mr. Brett, District Judge of Bhagalpur, to thrust Mr. MacGregor, a gentleman who was living in his house as a guest, upon Sri Mohan Thakur and his nephews as a manager of their zamindari. The affidavit which Sri Mohan has submitted contains a very serious allegation against the District Judge in this connection. It is alleged that not satisfied with merely securing the appointment for Mr. MacGregor, Mr. Brett also endeavoured to get a bond signed by the zamindars, promising to pay the new manager a sum of Rs. 72,000 or six years' pay, if he was ever unjustly removed from service. It is hoped that the Officiating Lieutenant-Governor will enquire into the charge and transfer Mr. Brett if it is proved true. If, however, the allegation turns out to be false, Sri Mohan Thakur should be severely punished. But it is not likely that a Bihari zamindar should venture to make a false affidavit against a high official like a District Judge. At any rate, the public mind will remain unsettled so long as Mr. Brett does not give his explanation.

HITAVADI,  
August 13th, 1897.

10. The *Hitavadi* of the 13th August says that many people in the Jahanabad subdivision in the Hooghly district will be heartily glad to be rid of their present Subdivisional Officer, Mr. Sobhan. He holds court from 1 or 2 P.M. to 8 or 9 P.M. to the great inconvenience of parties, pleaders and *amla*. He, however, regularly records in his diary 11 to 5 P.M., as his working hours. This delay in attendance leads to frequent postponements, and to avoid the necessity of submitting an explanation for it, Mr. Sobhan forces parties to apply for postponements. With the same view, the attendance of witnesses is not registered every day. Mr. Sobhan obeys only nominally the Magistrate's order about doing treasury work every day, and the inconvenience of the stamp vendors, therefore, remain just the same as before.

Some of his acts in connection with the local Jubilee celebration have given great offence to people. He removed several respectable people from the platform, although no previous notice had been given that seats on the platform were not intended for them; took the students of the Jahanabad School, without the Headmaster's permission, to join the *Sankirtan* procession; and, shameful to



relate, provided the dancing girls who attended on the occasion with quarters in the dāk bungalow and the Local Board Office. Mr. Stevens is requested to attend to these matters.

11. The same paper cannot agree with those who object to the holding of public meetings in connection with the Tilak case and to the sending of barristers from Calcutta for

The Tilak case.

Mr. Tilak's defence. The objectors urge that this may displease Government. But as Government has retained all the leading barristers of Bombay, does it not behove the public to help Mr. Tilak in securing the aid of a competent barrister?

12. The same paper says that in reply to Babu Surendranath Banerjee's interpellation about the issue of a circular letter to District Magistrates, directing them to strike out the

The jury question.

names of all legal practitioners from the jury list, Mr. Bolton stated as follows:—

"In reply to the Hon'ble Member's question, I have to say that instructions were issued to the local officers to give effect to the order exempting legal practitioners from service as jurors or assessors. The Government has no intention of withdrawing the order."

The writer asks, since Government had resolved upon excluding legal practitioners from the jury list for the public good, where was the need of any secrecy in the matter? Does the issue of a secret circular mean that Government is convinced that the action taken by it is wrong?

A little enquiry will convince Government that there are few competent jurors in the mufassal, excepting legal practitioners. All other jurors are petty shopkeepers, or people like shopkeepers, who will tremble to sit in the presence of Judges and will understand nothing of what they will hear. It is far better that there should be no jury trial at all than that such trial should be conducted with the help of such jurors.

It is to be feared that Government will, after some time, pronounce the jury system a failure in this country by showing how ill such jurors have discharged their duties.

13. The *Sanjay* of the 13th August complains of frequent failure of justice

Babu Jogendra Nath Vidyabhusan, Deputy Magistrate of Faridpur.

at the hands of Babu Jogendro Nath Vidyabhusan, Deputy Magistrate of Faridpur. As an instance of his vagaries in the administration of justice, the following case is cited:—On the 17th March last he decided a case in which one Sagar Sardar of Purvakandi, Bhanga, charged Kohel Fakir and Madan Fakir with the theft of two cows. The Deputy Magistrate accepted as true the accused's explanation that the two cows had been sold to them by the complainant's brother, and accordingly acquitted them. The accused after their release were taking away the two cows, when the complainant cried out that not only had the thieves escaped, but he was going to lose his cows also. At the importunity of the man, the Deputy Magistrate ordered one of the cows to be given to him, allowing the other to be taken away by the other party. What a proceeding this! The former Magistrate, Mr. Ransom, was perfectly right in sharply criticising Babu Jogendra Nath's judgment in the case of Ofajaddi.

14. In this year of distress, writes a correspondent of the *Sanjivani* of

The Deputy Commissioner of Kamrup.

the 14th August, the Deputy Commissioner of Kamrup has ordered the police to impound all stray animals found on the streets of Gauhati. Constables are punished if they any day fail to put animals in the pound. The consequence is that the constables take animals grazing on the fields to the pound to escape punishment. The Deputy Commissioner has placed a police guard on the bank of the Brahmaputra to prevent people from drawing water from the river. The newspapers having protested, the guard was removed, but it has been again posted. One day the Deputy Commissioner entered the *tonga* office, foully abused the manager, and threatened to soundly thrash him.

15. The same correspondent complains that Mr. Hamilton lately flogged

Flogging of famine-stricken people.

seventeen famine-stricken people for looting grain. This flogging, however, is against Article 41 of the Assam Execution Manual, which runs as follows:—

"The extent to which the punishment of whipping is inflicted is a matter which should, even during ordinary times, when the circumstances of the

HITAVADI,  
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country are normal, be carefully watched, in order that any tendency towards an indiscriminate or ill-judged resort to this form of punishment may be properly checked. This is especially necessary during times of scarcity, when from causes more or less beyond their own control, the poorer classes of the population are driven to the commission of petty crimes. The greatest care must be taken to distinguish between those members of the criminal classes who take advantage of seasons of public trouble to prey upon their neighbours, and the honest labouring poor, who are driven by sheer necessity to grain pilfering or similar offences. For the former the punishment should be sharp and effective, and whipping may often be most appropriate. The latter should be considerably dealt with, and put in the way of relief, after such punishment of fine or moderate imprisonment as may seem to be appropriate in each case."

SANJIVANI,  
August 14th, 1897.

16. The same paper is sorry to learn that the Judges of the Calcutta High Court have unanimously decided against the enrolment of Miss Cohen as an attorney of the same Court. Miss Sorabji is practising as a barrister in the Bombay High Court, and there could possibly be no harm in allowing Miss Cohen to practise as an attorney in the Calcutta High Court. The Chief Justice is the President of the Bethune College Committee, and it is a regret that he has been far from liberal in deciding in regard to Miss Cohen.

SANJIVANI.

17. A correspondent of the same paper complains of the conduct of Mr. Jarbo, Subdivisional Officer of Rampur Hat, in the Birbhum district. One day some people were carrying a dead body to the cremation ground along the road in front of Mr. Jarbo's dwelling. The dead body was not of a person who had died of an infectious or contagious disease. There is no municipality in Rampur Hat, and no particular road or roads have been fixed for the carrying of dead bodies. But Mr. Jarbo ordered the police to arrest the carriers of the dead body. They were accordingly arrested and taken to the thana, where they were released on bail. The Sub-Deputy Collector was entrusted with their trial, but he asked Mr. Jarbo to point out the law under which they could be prosecuted. Mr. Jarbo thereupon took the case into his own hands, but failing to find out any law against which the accused had offended, acquitted them. He also failed to find out the law under which this acquittal could be made. The whole proceeding was illegal from the beginning to the end.

SULABH DAINIK,  
August 18th, 1897.

18. The *Sulabh Dainik* of the 18th August cannot approve of the *Amrita Bazar Patrika's* request to Lord Elgin to transfer Tilak's case to the Calcutta High Court. High Court Judges are everywhere upright, and there will certainly be no miscarriage of justice in Bombay. There is not, indeed, a single Judge in India who, sitting on the judgment seat, will show favour to Government in a case in which it is a party. As for impartial jurors, Calcutta, where the case has created quite as great a sensation as in Bombay, will supply no better men than Bombay; nay, Bombay jurors will be so much the better than Calcutta men, in that they know the Mahratta language, which Calcutta jurors do not. If there be no good Barristers in Bombay to match those engaged by the Government, let Barristers be taken from Madras or Calcutta. If the *Amrita Bazar Patrika* is really anxious to do some service to Mr. Tilak, it should desist from insisting on its request for a transfer of the case, and devote itself to raising funds for the benefit of the accused, and induce either Mr. Banerji or Mr. Jackson to go to Bombay.

(d)—Education.

SANJIVANI,  
August 14th, 1897.

19. A correspondent of the *Sanjivani* of the 14th August contradicts the statement made by a correspondent in a previous issue of that paper (Report on Native Papers for week ending the 14th August 1897, paragraph 20). Noise and disturbance is not an everyday occurrence in the hostel. There is music in the evening for half an hour or so. But this music is harmless, and it is indulged in at a time when no student reads. It is better to indulge in harmless music for a few minutes,



than to go out of the hostel. The hostel is not a place for merry-making. Had it been so, the hostel inmates could not have been so successful in the University examinations. Smoking is indulged in by a few. There may be black sheep in the fold, but it is certainly unfair to abuse the whole lot for the faults of a solitary few. The charge against the Superintendent is wholly unfounded.

Whipping of a whole class by a head-master.

20. The *Faridpur Hitaishini*, of the 14th August contains the following communication in English:—

FARIDPUR  
HITAISHINI,  
August 14th, 1897.

"A MODEL TEACHER.

"To the Editor, *Faridpur Hitaishini*. Sir,—Nothing has perhaps more convulsed the whole student community in Faridpur in recent years as the news of the rash act of the head-master of the Isan Institution last Wednesday. The school house is a tin bungalow. The number of students is over 200. On last Wednesday the head-master was in the second class in the last hour. Pandit was in the fifth class. All the boys of nearly all the classes were making noise, more or less. Now, this noise deranged the brain of the head-master and he came out of the room, stepped through the 4th class and stood near the hall, in which there are two classes, 5th and 7th, containing nearly 60—65 boys, and ordered the boys of the 5th class to stand up on the bench for making noise. He was not satisfied with this bit of punishment. He went hastily to the library and called out 'Dapthari, Dapthari!' The delay was too much for him. He opened the almirah and took out a piece of cane. Would to God the boys had run out of the hall instead of standing there, as they did then. This man came and quite furiously whipped the boys, one and all, guilty and innocent alike. Ah! dreadful thought. My heart aches for the poor boys who go there to take the advantage of cheap education. I wished I had died before anything of this kind had happened to any one of the innocent boys of any school in any clime, present or past. The head-master seems to think that the poor boys entrusted to his care do not at all suffer from these, and as if the whippings were so many showers of flowers. The boys have been beaten red and blue. We owe all this grief and other troubles to the school authorities. God knows how many more poor innocent boys will have to suffer in this way. The Secretary with the school board members, their school-boy days being over, knows little and cares less for the hundreds of poor unfortunate victims of their careless rule. Those who have no control over their own selves, and whose mental equilibrium is disturbed so easily, ought not to be kept in the Education Department, far less as head of the Department. The duties of a teacher are manifold; he should be a model to his pupils—sober, diligent, virtuous, loving and beloved. In conclusion, we earnestly and sincerely request our Inspector of Schools and the Director of Public Instruction to pay a little attention to this. The teachers, how much more the head-masters, ought to know the recent circulars.—*Vox Populi*.

(e)—Local Self-Government and Municipal Administration.

21. The *Sansodhini* of the 13th August says that the large sum of money, namely, five thousand rupees, which has been expended on the re-excavation of the tank near the

SANSODHINI,  
August 13th, 1897.

A badly re-excavated tank in the Chittagong district.

dak-bungalow in Sitakand, in the Chittagong district, has been simply thrown away, because the water is still so foul that it creates nausea. The work of re-excavation was commenced by a contractor, but was subsequently transferred to the Overseer, Tara Kinkar Babu, who has completed it. Everybody saw that it was being done in a most perfunctory manner, but the authorities said nothing.

22. The *Dacca Prakash* of the 15th August complains that dispensaries and medical practitioners are badly wanted in the

DACCA PRAKASH,  
August 15th, 1897.

Dispensaries wanted in the mufassal of the Dacca district.

mufassal of the Dacca district. It is impossible for mufassal people to come to town for treatment. The District Board, however, seems to be quite indifferent to the hardship and inconvenience of the mufassal people. It does not spend even one thousand rupees for their medical treatment; but many of its members are clamouring for the spending of two thousand rupees for a free distribution of medicine among the out-door patients of the Dacca hospital. This is certainly bad.



## (g)—Railways and Communications, including Canals and Irrigation.

HITAVADI,  
August 13th, 1897.

23. A correspondent of the *Hitavadi* of the 13th August says that the platform at the Kalipahari station is not a convenient one, although the Agent of the East Indian Railway "finds it to answer all reasonable requirements." This station, which has a monthly income of Rs. 500, should be provided with a proper platform. As there are many coal depôts near this station, there is every probability of this income being greatly increased if a proper platform is constructed and goods trains stop at it. The order about leaving the doors of several third class carriages unlocked when a train leaves the Raniganj station for Kalipahari is not always attended to.

MIHIR-O-SUDHAKAR,  
August 14th, 1897.

24. A correspondent of the *Mihir-o-Sudhakar* of the 14th August asks the Domjur-Howrah Tramway authorities to put up fencing along the line, as a man was killed the other day near Baltikri by the train which leaves Domjur at 8-15 in the morning. So long as fences are not put up, the drivers should be warned to stop a train whenever a man or animal is found accidentally on the line and in front of it.

SANJIVANI,  
August 14th, 1897.

25. A correspondent of the *Sanjivani* of the 14th August complains that trains do not stop long enough at present at the Jadabpur station on the Diamond Harbour line. A few days ago a train started from the station before the prescribed time (two minutes) was over and before many female passengers who were about to alight had got down on the platform. There would have been a serious accident that day if the station-master had not shown the danger signal and stopped the train.

SOM PRAKASH,  
August 16th, 1897.

26. The *Som Prakash* of the 16th August has the following:—  
Railway extension. Indians who long for railways are extremely stupid and are the enemies of their country. They do not see that it is owing to railways that the Indian cultivators' harvests are sent off to other countries almost before they have been gathered. They do not care to know that it is railways which, by obstructing water-passages, have interfered with the country's agriculture, and that it is railways, again, which, by facilitating communications, help to spread contagious diseases with rapidity, and have led to a recrudescence of theft and dacoity in the country. Some native newspapers are just now foolishly rejoicing over the Secretary of State's decision to spend some crores on railway extension. Do they not see that even in this year of acute distress, when grain is being brought in from distant places like Mauritius and America, the scanty food which the country has itself produced is, thanks to railways, going away to foreign countries?

## (h)—General.

SULABH DAINIK,  
August 13th, 1897.

27. The *Sulabh Dainik* of the 13th August complains that Mr. Badshah, Comptroller of Post Offices, compels many of his clerks to work from 10 in the morning to 8 in the evening, does not allow any clerk to go out, even on a call of nature, except for half an hour at tiffin time, and frequently fines his clerks.

HITAVADI,  
August 13th, 1897.

28. The *Hitavadi* of the 13th August writes as follows:—  
The English are our rulers. They are an advanced and generous people. There can be no doubt that we are enjoying numerous blessings under the English rule. The English are educating us and conferring upon us political powers, and they have pledged themselves to govern the Indian people without distinction of colour or creed. We are loyal by nature, and it need hardly be said that our loyalty has much increased by our living under such a Government. Our loyalty may be disliked by the turbulent Irish people and offend other people, but it is, for all that, firm and immovable as a rock.

Cast your eyes on England, and you will see how pleasant that home of the English people and that nest of freedom is. There we are so charmed



with the many virtues of Englishmen that we can scarcely feel ourselves a subject people, and can hardly imagine that it is possible for anybody to commit oppression upon us.

Nobody with a grain of common sense, who will reflect on the present condition of India and on the condition which it will attain if only the English administration is not thrown out of gear, will be able to conceive the possibility of disloyalty among the Indians. We desire the permanence of British rule. We heartily pray that the English Government may remain in this country and help forward our progress and secure for us a place among the advanced peoples of the earth. But we should show scant respect for truth if we were to say that we were satisfied with every act of every individual English governor.

We will, for example, institute a comparison between Lord Ripon and Lord Elgin. The same English people who were our rulers during Lord Ripon's administration were also our rulers during Lord Lytton's administration and are our rulers now during Lord Elgin's administration. The Government remains the same, only the people are happy or unhappy according as its officers are good or bad. The rise of the sun of happiness during Lord Ripon's peaceful administration dispelled the darkness which was produced in India by Lord Lytton's disquieting rule, and the people sang Lord Ripon's praise till furthest space resounded with it.

The English Government remains unchanged, only we have been differently ruled according to the different ways in which the sceptre has been wielded by different rulers. Lord Sandhurst has inspired the people of Bombay with great terror and caused the wind of disquiet to blow through the country under the same English Government under which Sir Antony MacDonnell is pleasing the people. Why should, then, our condemnation of Lord Sandhurst's acts argue disloyalty on our part?

There can be no doubt that the Poona people were dissatisfied with the plague regulations which were issued by Lord Sandhurst. If anyone, therefore, protested against Lord Sandhurst's acts under the influence of such dissatisfaction, he cannot be called disloyal. It will be a different thing if anybody convicts or punishes a person by misconstruing language or sentiment. Otherwise it is certain that everybody—the Hon'ble Mr. Tilak as well as others—desires the permanence of British rule, although people may find fault with the actions of individual rulers. The rulers are vested with immense powers and the ruler who abuses those powers without any regard to the welfare of the people surely deserves to be condemned.

Our present Viceroy, Lord Elgin, has not satisfied in the least the expectations we had formed of good government under him. On the contrary, he has done us harm. We have often been obliged to severely criticise his measures and to utter unpleasant truths. If Lord Elgin had been a good and discreet ruler, he would never have supported Lord Sandhurst, would never have permitted the arrest, deportation and confinement of the Nahu Brothers, and would never have needlessly excited alarm and uneasiness in the minds of a simple, loyal and faithful people. Lord Hamilton hinted the other day in Parliament that there was a suspicion that the Nahu Brothers were implicated in the Poona murders, and the mystery in which Mr. Rand's murder was involved would not be unravelled without their arrest. This announcement by the Secretary of State has alarmed us all the more. The Nahu Brothers are, we grant, rich and influential persons, but are not their wealth and influence as nothing compared with the wealth and influence of the Government? If the immensely powerful Lord Sandhurst cannot detect the murderers and solve the mystery even partially with the help of intelligent police officers, will that object be attained by the arrest of the two brothers? We, for ourselves, cannot readily believe this. If their arrest was necessary for the solution of the mystery, would not their removal have been sufficient? Why was their property confiscated? Why were they punished so heavily without trial and conviction?

If the Nahu Brothers are guilty, let them be punished after an impartial investigation and trial before the world's eyes. Lord Sandhurst is not able to hold a personal investigation on the spot. He has to rely upon police officers and others, and everybody knows of what sort of men the police in this country



is composed. The police is a passed master in the art of producing false evidence. There is besides an opportunity for it to retrieve its reputation. The police has proved itself inefficient by its failure to detect the murderers. Why should it hesitate to vindicate its efficiency by producing a murderer?

We say so much because such suspicions may be easily excited in men's minds. We are deeply grieved at the proceedings of Lords Elgin and Sandhurst. We supplicate them to see that the accused persons get a fair trial and full opportunity for self-defence. Otherwise an ineffacable stain will be cast on their reputation.

HITAVADI,  
August 13th, 1897.

29. The same paper strongly protests against the grant of Rs. 16,000 for the erection of a Protestant Church at Chaubutia—

The Church grant.

a grant which is objectionable at all times, and is particularly objectionable at a time when the people are suffering alike from famine, drought, earthquake and disease, and Government has not funds enough at its disposal to afford them relief. The maintenance of a Christian clergy is a blot on the administration, and that blot has been deepened by this grant of money for the erection of a church.

HITAVADI.

30. According to the same paper, the complaint is not altogether unfounded that high-minded Englishmen do not come to India now so often as they did before.

Government's past and present attitude.

To take only the present sedition case, what a contrast it offers to the conduct of Lord Canning! In 1857, while the flame of the sepoy mutiny had not yet been completely extinguished and public feeling was very strong against the English Government, Lord Canning was satisfied with warning the *Friend of India* against objectionable writing, but 40 years later, in the year of grace 1897, when British rule is firmly established in the country, its beneficial character has been realised by the people, and the whole country is rejoicing on account of the Diamond Jubilee, a charge of sedition has been instituted against respectable native editors by the Governor of Bombay with the support of the Viceroy and the approval of the Secretary of State!

To come down later, Lord Lytton, who, though an enemy of the native press and an injurer of natives in more ways than one, was not without some common sense, refused to sanction the prosecution of the Mahratta paper *Sivaji*. What the Tory Lord Lytton refused to sanction has been sanctioned without demur by the Liberal Lord Elgin.

HITAVADI.

31. The same paper says that Lord Sandhurst has declared in Council that Pandita Rama Bai's allegations regarding oppression in connection with plague inspection are either exaggerated or entirely unfounded. His Lordship has similarly denied almost all similar charges.

Lord Sandhurst and charges of oppression in connection with plague inspection.

If Lord Sandhurst is sure that all such complaints are false, why is he now holding an enquiry into all the complaints that were made in this connection? The attitude of the Government, however, being such as it is, it is not likely that people will now venture to speak the truth. Everybody should, however, have the courage to speak the truth in this crisis.

BANGAVASI,  
August 14th, 1897.

32. The *Bangavasi* of the 14th August has the following:—

Warning to the native press.

Editors of native papers in Bengal are being called by the District Magistrates and warned. The editors of native papers in the Dacca, Murshidabad and the 24-Parganas districts have already been called and warned by the Magistrates. On all these occasions the Magistrates addressed the editors as follows:—Write calmly and dispassionately. Do not write anything which is likely to excite the public mind. Do not reprint or translate any article published in the English papers which is calculated to create disaffection.

This is as it should be. We shall never knowingly commit an offence. If we unwillingly do anything wrong, the Government is ready to warn us. In this respect the Government has acted as our best friend.

We do not, we confess, understand one thing. The object of advising native editors not to copy or translate exciting articles published in English papers is no doubt to prevent the native public from reading such articles. But the *Statesman*, we understand, counts numerous natives among its readers, and the *Englishman* is read by many natives in Calcutta, and is despatched to



many zamindars, native officials of rank and secretaries of native clubs in the mutassal. The *Pioneer* has many subscribers among the native public and in the North-Western Provinces, Oudh and Central India, it is a pride to read the *Pioneer*. In those parts of the country a native who does not read the *Pioneer* is not respected by the educated community. This being the case, how is the Government's object to be fulfilled? It is also probable that if the native public come to know that the native papers will not publish anything of an exciting or piquant nature, they will enlist themselves as subscribers of the English papers. They will feel that there is something wanting in the native papers—something which might prove highly delectable, and will swell the number of readers of the English papers. If you tell them not to read the English papers, you will only increase their curiosity, and the Government's object will remain far from being fulfilled. But the Government can do one thing. It should pass an order to the effect that no native shall be a subscriber of an English paper. Let also the editors of English papers decline to enlist natives as subscribers of their papers. In this way alone can natives be prevented from reading exciting articles published in English papers.

33. The same paper observes that Mr. Gokhale was well advised in tendering an apology. The writer would not have blamed Mr. Gokhale if he had made a more humiliating apology. The plague measures emanated from the Government, and Mr. Gokhale tried to shake the people's confidence in Government measures by circulating baseless statements concerning the plague operations. It is an offence to causelessly condemn public measures enforced for the good of the people. Mr. Gokhale acted childishly by making statements without at first trying to verify them, and the writer would not have been sorry if he had been punished like a disobedient boy.

34. The same paper does not believe that the Natu brothers have been removed from Poona, and their property has been escheated without a cause. There must be something at the root of the matter. The writer, however, is of opinion that the Government has committed a mistake in setting a cannon to kill a gnat. What was the use of taking severe measures with men who have been favoured by the Government, honoured by the Government, and fed by the Government? What was the use of unsheathing the sword to kill a mouse? It is said that reports are being prepared, dealing with the secret inquiry into the Poona tragedy, and these reports may afterwards be published. It is, however, almost certain that the Government has mistaken a rope for a serpent. So much fuss was not called for.

35. The *Sanjivani* of the 14th August has the following:—  
Have those who have brought unrest, where there was peace, any idea of the responsibility they have incurred by so doing? Rand and Ayerst are small and insignificant individuals by the side of Lord Mayo and Chief Justice Norman. A Musalman killed Mr. Justice Norman out of revenge, and another Musalman killed Lord Mayo, to be avenged on behalf of his ill-treated co-religionists. Their crime was unjustifiable, and no punishment could be too severe for it; but it did not disturb the equanimity of the Government of the time. The Wahabi conspiracy had spread throughout the length and breadth of the country, and the Government had reasons to suspect a rebellion. But even the blood of the Governor-General and the Chief Justice did not induce the Government to give up their determination to conquer the Musulmans by love. Our *Sastras* advise us to conquer anger by love, and the Bible enjoins the Christian to love his enemy. The assassination of Lord Mayo fired many with the thought of revenge, and they advised the Government to put down Musalman hostility with a high hand. But the Government remained unmoved, and paid no heed to the evil counsel. The injunction of the Bible carried greater weight with it, and it resolved to extend love and kindness even to its enemy. Why has the Government, which surprised the Indian people with its policy of love and forgiveness after the murders of Lord Mayo and Mr. Justice Norman, become so devoid of kindness and forbearance at the mere apprehension of a bolt from the blue?

BANGAVASI,  
August 14th, 1897.

BANGAVASI.

SANJIVANI,  
August 14th, 1897.



The murderers of Rand and Ayerst have not yet been detected, but the Government dreams of sedition on all sides and is terror-stricken. It is smelling sedition and rebellion in everything, creating unrest where there is peace, and is following a policy of severity which has fairly struck terror into the hearts of the Indian people. Rebellion, indeed! Is rebellion possible in India? Is rebellion possible here, even if we take it for granted that the three hundred millions of people inhabiting this country are, men as well as women, disloyal at heart? Suppose the Hindus and Musalmans to be united, would rebellion be possible even then? Unarmed disloyalty cannot make rebellion possible. But even in the face of such a patent and clear fact the Government apprehends a rebellion, and has adopted a rigorous policy. Why this blunder?

The bayonet or the cannon ball or the jail does not and cannot inspire loyalty. It is love, and love alone, that can beget loyalty. Why then this rigorous policy? What does it signify—the strength or the weakness of the Government? The Government has adopted a rigorous policy at the suggestion of the enemies of the Indian people, of those, that is, who will be glad to see us ground down and crushed. Will this conduct of the Government strengthen the loyalty of the Indian people?

The Government need not have adopted a repressive policy, even if a lakh of Natus had actually revolted. Fiendish atrocities were committed during the Sepoy Mutiny, but Lord Canning remained an ocean of kindness, and refrained from adopting a policy of repression. The Bombay, Madras and Bengal Regulations were in force even then, but they were not set in motion. Is a greater rebellion ahead than the Sepoy Mutiny? The murderers of Rand and Ayerst have not yet been detected. The Poona people, however, are suspected of a murderous conspiracy, and a rebellion is apprehended. The enemies of the Indian people have induced the Government to imagine unrest where there is peace and tranquillity. Sir Lepel Griffin, Sir Charles Elliott, the *St. James Gazette* and the *Pioneer* are sworn enemies of the Indian people. Why has the Government given up its old and well-tried policy at their word?

What is the offence of the Natu brothers? Speaking of them at a recent meeting of Parliament, Lord George Hamilton said that the murders at Poona had been committed to serve a political purpose, that the Natu brothers, who had been arrested, were notorious people and their confinement would facilitate the detection of the conspirators. These statements would lead one to think that the Government has arrested the Natu brothers on the suspicion that they have given shelter to the murderers. But how has the Government come to know that the Natu brothers were harbouring the offenders? Neither Lord Elgin nor Lord Sandhurst made any personal inquiry into the Poona tragedy. It is most likely that the detective police, foiled in its attempt to detect the murderers, has told the Government that it was impossible to arrest them without first imprisoning the Natu brothers. We do not know whether the police has acted upon mere suspicion or upon evidence. If it has evidence in its possession it ought to have proceeded legally and prosecuted the Natu brothers in a law court. We cannot, however, believe that the police has in its possession any incriminating evidence against the Natus, and it is the public impression that it has acted upon a suspicion. The Regulation of 1827 applies only to those of whose guilt there is no legal evidence. But is it not wrong to confine a person and to escheat his property on the mere suspicion of guilt?

It is rumoured that the Government has taken out thirteen warrants, of which seven remain still unexecuted. Babu Maharaj, a Poona Sardar, was a friend and patron of Mr. Tilak's. It is said that a warrant was issued against him. But the Sardar has lately died of cholera and is beyond the reach of a warrant.

In the Poona affair the Government has given up its old policy and adopted a rigorous policy which will not bear good fruit. The Government ought not to be impatient and ought not to give up the policy of love even in this moment of excitement.



36. The *Dainik-o-Samachar Chandrika* of the 15th August notices Lord Sandhurst's speech in the Bombay Legislative Council and the *Hindoo Patriot's* comments upon the same:—

Lord Sandhurst's utterances regarding the plague operations.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
August 15th, 1897.

Lord Sandhurst said that a large number of people left Poona before the plague regulations came into force, and that they returned to the city as soon as they understood that the plague operations were not at all oppressive. The *Hindoo Patriot* is justified in observing that neither the exodus of the people nor their return to the city had anything to do with the plague operations. The virulence of the epidemic put the people to flight, and its subsidence was naturally a signal for them to return.

As regards the examination of women, the Governor observed that many of the Poona houses being dark the women thereof were required to come out upon the open yard or compound, where they were simply inspected, and that their examination was invariably conducted in private and by female doctors, and only on rare occasions by male doctors when female doctors were not available. But what was the procedure followed in those houses in which there was no compound? Is not Lord Sandhurst's explanation tantamount to saying that in some cases at least a procedure was followed which was not in keeping with the manners and customs of Hindus and Musalmans?

Lord Sandhurst does not attach much importance to the signatures in the *Deccan Sabha's* memorial. Whatever there may be to discredit the memorial, the best way of answering the memorialists would have been to appoint a Commission to enquire into their complaints. The appointment of such a Commission would not have lowered the prestige of the Government. Commissions are frequently appointed by the Government. The Crawford Commission did not lower the Government's prestige, and a Plague Commission would not have done the Government any harm. The finding of a Commission would have carried greater weight with the people than the explanation of the Governor. The public mind has been very much excited in consequence of the non-appointment of a Commission, and the excitement that might have been created by the appointment of a Commission would not certainly have been much greater, and that excitement would have prejudiced the minds of the Commissioners no more than the present excitement has prejudiced the minds of the Judges and Magistrates. The recent State prosecutions, however, have thrown the public into a panic, and the appointment of a Commission at the present juncture will do no good.

Lord Sandhurst concluded his speech by characterising Pandita Rama Bai's charges against the management of the Poona plague hospital as entirely misleading and unfounded. We cannot say whether Rama Bai will have the courage to contradict the Governor, but the *Bombay Guardian*, which is a missionary paper, may have it. If a Commission had been appointed, the question would have been easily settled by examining Rama Bai on the matter.

37. The *Dainik-o-Samachar Chandrika* of the 17th August has the following:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
August 17th, 1897.

The *Pioneer* on the Poona crisis.

One of the lessons taught by the Poona crisis, observes the *Pioneer* in all seriousness, is that the British power cannot be firmly established in India so long as Brahman influence over Hindus remains unshaken. This is as much as to say that Brahman influence is an obstacle in the way of the consolidation of British rule, and that the people will not pay full-hearted homage to the British Government so long as they will render homage to the Brahman. From the condemnation of the Brahman the *Pioneer* proceeds by natural sequence to the condemnation of the caste system. It appears that the Poona crisis has turned the *Pioneer's* head. Otherwise we would not have heard him condemning the Brahman and the caste system. The Allahabad paper's conduct has surprised the Hindu public, but it has not surprised us because we have found it out in its true colours. Pressed hard, the *Pioneer* will no doubt sing in a higher key, and will summon the spirit of Mangal Pande of the Sepoy Mutiny to the dock to prove that Brahman conspiracy is always at the root of a rebellion.

That the Brahman is alone responsible for the Poona tragedy is an official theory which has not yet been proved. A few Brahmans may be at the root of the crime, but that fact alone will not warrant the shifting of the guilt



on to the shoulders of the whole Brahman community of Poona. Even if you succeed in fastening the guilt on the Poona Brahmans, you will not be justified in denouncing all Indian Brahmans as criminals.

The *Pioneer's* hatred of the Brahman is not new. Only a few days ago it gave its readers to understand that the Brahmans were in the habit of inciting the people against the British rule. The advent of British rule has given a rude shock to the Brahman influence. The Brahman no longer exercises that influence over Hindu society which he used to do in years gone by; he is no longer the leader of the society and the spiritual guide of the people. It is this loss of privileges, this decline of power, that has, in the *Pioneer's* opinion, led the Brahman to look upon the British rule with an evil eye, and he is now trying his best to incite the people to disaffection.

It will not do to laugh away this charge against the Brahman, false and ridiculous as it is on the face of it. If the *Pioneer* had even a small acquaintance with Hindu religion, Hindu sociology and Hindu manners and customs, it would have known that the Brahman's Brahmanism consists in the renunciation of wordly enjoyments. The Brahman does not hanker after wealth or power or sovereignty. It is during the British rule that the Brahman has acquired property and power. Before the advent of the English the Brahman was engaged solely in spiritual and literary pursuits. The Hindu kings were always guided by his sage counsels, but he was never paid for his services. Following the dictates of his conscience he always tried his best to lead the rulers on the right path. Even now the Brahmans are the most contented people in India, and many of them are still engaged in spiritual and religious pursuits, content with a morsel of rice.

The *Pioneer* finds fault with the caste system, but it ought to know that it is the relaxation of the caste rules that has induced the Brahman to hanker after wealth and power and property. The *Pioneer's* ignorance leads it to look upon the caste system as a bar to the consolidation of the British rule, while it really is one of the most favourable conditions for a firm establishment of British power in this country. The incidents which have thrown the *Pioneer* into a panic are due, not to the rigidity of the caste system, but to the relaxation of the caste rules. To make the British power firm, it is necessary not to destroy, but to preserve caste—to give the Brahman every facility to regain his old position and influence as the spiritual guide of the Hindu people.

The Brahman has no concern with this world; he is concerned only with the next. He wants not wealth or power, but spiritual excellence. He has in fact no desire, and physical activity is not so much in his line as spiritual activity. Such a man cannot but be a most harmless creature on earth. Peace is his only goal, and his only object in life is the propagation of peace. The Government ought to help the Brahman in his peaceful mission, as the Hindu kings used to do of old. Preserve the caste system, help the Brahman in his peaceful mission, let the reign of religion return, and there will be perfect peace and tranquillity in the country. The *Pioneer* proposes to follow a wrong line. If its advice is followed, the prevailing discontent will be aggravated, and society will be thrown off its hinges.

The *Pioneer* is a sworn enemy of the Permanent Settlement, and while on the subject of the Poona crisis, it has not forgotten to have a fling at it. The *Pioneer* proposes to abolish the Permanent Settlement, make the raiyats independent of the zamindar, and the Government the only landlord in the country. It is, however, well known that Lord Cornwallis introduced the Permanent Settlement, and improved the status of the zamindar with the sole object of placing the administration of the country on a sound and secure foundation. The zamindars, who are the making of the British Government, are pillars of the State. They have contributed not a little towards the consolidation of British rule. The zamindar is interested in the permanence of that rule, and it is his interest to defend it to the utmost of his might. Nowhere has British power been so firmly established as in Bengal where the Permanent Settlement prevails. It ought to be the endeavour of every wise statesman to extend this system of land tenure to the other provinces, and thereby place British rule on a sound and secure basis.

It may be that in the opinion of the *Pioneer* the growing poverty of the raiyat is due to the Permanent Settlement, which is therefore, in the *Pioneer's*



opinion, responsible for the prevailing discontent—a discontent which poverty is sure to breed. It is, however, clear to every one but the *Pioneer* that the raiyat is better off under the Permanent Settlement than under any other system of land tenure. If the *Pioneer's* judgment had not been warped by its prejudice against the Permanent Settlement, it would have found out that this system of land tenure was best calculated to secure the permanence of British rule.

The next point in the *Pioneer's* argument is that the prevailing discontent is in a large measure due to the growing hankering of the people after the loaves and fishes of the Government service. Let us take this opportunity to assure the *Pioneer* that this hankering after Government service would not have been so strong or widespread if the caste rules had not been relaxed and if the Hindus, in direct violation of those rules, had not given up the callings fixed for them by the caste system. If the Hindus had followed the guidance of the Brahman, they would have learnt to be contented with their lot, and would not have aspired after political power or material gain, making such aspiring the chief business of their life. We are not sure whether there is a growing discontent in the country, but if the *Pioneer's* contention is true, we must say that the prevailing discontent is due to the relaxation of the caste rules and the decline of the Brahman's influence in Hindu society.

We hope we have succeeded in showing up the fallacy in the *Pioneer's* argument. The *Pioneer* goes the length of saying that the Poona crisis has been brought about by the Brahmans in their endeavour to show that their power and influence in the country exceeds the power and influence of the British Government. It is not worth our while to refute this strange and ridiculous argument. Such an argument is unheard of even in Bedlam. It was not put forward even during the panic of the Sepoy Mutiny. That the murderers of Rand and Ayerst committed the foul crime with the object of undermining British prestige is an argument which none but an Anglo-Indian writer would have had the impudence to put forward. And it is the Anglo-Indian writers who profess to be ideal journalists and wise counsellors of the Government.

38. The same paper has the following:—

The warning to the native press. The friendly advice which the Deputy Commissioner of Lucknow addressed to the native journalists of his district cannot but give satisfaction to native journalists throughout the length and breadth of the country. Sir Antony MacDonnell is a kind and liberal-minded ruler. His Deputy Commissioner follows in his wake, and the compliment which he paid to the native journalists on behalf of the Lieutenant-Governor will be highly relished by them, and will go a long way to deepen their loyalty. Journalists should always be treated with courtesy and in a friendly manner.

In Bengal also the District Magistrates have conveyed a warning to the native journalists, couched in a tone of advice. The District Magistrate of Murshidabad has given a friendly advice to the *Pratihar* and the *Murshidabad Hitaishi*. It is not, however, known whether his advice was accompanied by a compliment. There is nothing to find fault with in the treatment accorded to the editor of *Power* by the District Magistrate of the 24-Parganas in a recent interview with the former. It is true that his tone was not as complimentary as the tone of the Deputy Commissioner of Lucknow, and his speech had a pedagogic flavour about it, but still he said nothing which can displease a native journalist. He warned the editor of *Power* and did not threaten him. The District Magistrate of Dacca also called the native journalists of his district to his presence, and addressed to them a few words of advice. From what appears in the newspapers, it seems that the Dacca Magistrate assumed a somewhat imperious tone and a threatening attitude. If the *Sanjivani's* correspondent is right, the Dacca Magistrate asked the native journalists not to write anything against the Government. No one should, of course, go against the Government, but there is nothing objectionable in calmly and respectfully criticising a Government measure, or even in finding fault with it. Such criticism is not unwelcome to the Government, and it is for such impartial and dispassionate criticism that the press exists. Both Lord Metcalfe, who gave the Indian press its liberty, and Lord Bentinck, who treated the press with courtesy and respect, were of this opinion. So also were Lord

DAINIK-O-SAMACHAR  
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Ripon and even Sir James Stephen, who introduced into the Indian Penal Code section 124A, according to which there can be no objection to expressing disapprobation of a Government measure. No journalist is forbidden to unfavourably criticise a Government measure. What he is forbidden to do, is to question the honesty of the Government's motives.

It is to be hoped that the native journalists will act upon these lines, and the warning of the authorities will also proceed on the same. Everybody has the right to advise the Government, but no one has the right to discredit it in the eye of the public. Never write anything which is likely to discredit the Government. Never write anything out of a spirit of rivalry with the Government, or with the intention of thwarting it in the pursuing of its policy. If you do so, you will commit an offence under section 124A of the Indian Penal Code. The Government is always entitled to our respect, and so are also the officials who represent the Government. It will be a sin not to treat them with proper respect, or to treat them with contempt. If the officials err, let us respectfully point out their faults, but let us always leave it to the Government to punish and chastise them. If the Government here remains indifferent and pays no heed to our complaints, let us appeal to the higher authorities. But let not our loyalty be shaken. Let us not forget to show respect to the Government and to all who are connected with the administration of the country.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
August 18th, 1897.

39. The *Dainik-o-Samachar Chandrika* of the 18th August quotes in a tone of approbation extracts from articles on the Poona crisis, published in the *Morning Post* of Delhi and the

The Poona crisis.

*Standard* and the *Friend* of London. The writer concludes as follows:—

Many are sorry that Lord Sandhurst did not give reasons in support of his flat denial of the charges brought by Pandita Ramabai and the *Bombay Guardian* against the management of the Poona plague hospital. His Lordship has thereby given both the *Bombay Guardian* and Pandita Ramabai an opportunity to insist on the charges and treat Lord Sandhurst's contradiction with scant courtesy. A correspondent writes in the *Amrita Bazar Patrika* that the inquiry into the complaints of the Deccan Sabha, upon which Lord Sandhurst laid so much stress in his speech, was conducted by two clerks and two sepoys. There are some who are advising the Government to prosecute Ramabai. But the Government should not go so far. Its best endeavour at the present moment should be to throw oil on troubled waters, and allay the prevailing excitement.

The Secretary of State observed in reply to a question relating to Pandita Ramabai's complaint that it was totally unfounded, but also said that no inquiry had been made as to what befell the girl in question after her discharge from the hospital. This inquiry, however, ought to have been made, and it ought to have been ascertained whether the girl left with the chaukidar, who is alleged to have seduced her, whether the chaukidar belonged to the hospital, and whether he had any improper connection with the girl either before or after her discharge.

### III.—LEGISLATIVE.

40. The *Dacca Gazette* of the 9th August has the following:—

DACCA GAZETTE,  
August 9th, 1897.

Sedition and the native press.

We cannot make out what constitutes sedition. We can well understand that in a critical time like the present, we ought to conduct ourselves with caution. But everybody whom we have consulted has advised us not to write anything which may create in the public mind discontent towards the Government. But is writing possible which one, disposed to interpret badly, cannot interpret as calculated to excite disaffection? Suppose we say there is distress in the country, and that the authorities do not realise the sufferings of the people, and pay no heed to their cry for food. Who will assure us that this does not smell of sedition? Who can guarantee that such writing will not be taken as calculated to excite disaffection towards the Government? The truth is that everything we can say in condemnation of the Government and its actions may be proved to be writing which is more or less calculated to excite disaffection. Under these circumstances it is impossible to write newspapers. Really we are in a fix and do not know how to act.



Sometimes we think that we should take the English newspapers as our models, and try our best to closely follow them. But the next moment we are put in mind of the fact that the English are the conquerors, and we are the conquered, and that it is not for a subject people to imitate their rulers. To speak plainly, newspapers conducted by Englishmen often contain seditious writing, of which no notice is taken by the authorities, but the faintest shade of sedition, in his paper, will make a native editor liable to prosecution. We are, indeed, quite at a loss, under the circumstances, what course to follow.

41. The *Sam Prakash* of the 16th August writes as follows :—

SOM PRAKASH,  
August 16th, 1897.

Sedition and the native press. We try to be equal to our rulers, we try to get the same rights and privileges as they enjoy, and we imitate them in every respect, because we hear that under the wise, impartial and civilised British Government the rulers and the ruled are entitled, without distinction of caste or creed, to equal rights and equal privileges. The English newspapers often contain severe criticisms of official measures and official vagaries, and we think that similar criticisms appearing in native papers cannot offend the authorities. But it now appears that we are mistaken. We see that native newspapers adversely criticising official action cannot escape scot-free. What is not considered seditious in an English garb, is considered seditious in the vernacular costume! Nay, more. A native paper quoting a seditious article from an English paper becomes guilty of sedition, but not so the paper quoted from.

We admit that there may exist a wide gulf between the rulers and the ruled as regards rights and privileges. But we in India have not been taught by our rulers to expect such a difference to exist between them. It is our rulers' own promise to rule without distinction of race, caste or creed that has made us so audacious. If they now wish to make a difference between us and themselves, they should say so plainly. We will then know how to conduct ourselves. If we are told to expect one kind of treatment and if we actually get quite another, we are sure to come to grief at every turn. The Government should therefore in its mercy clearly define what constitutes sedition. If it does not do that the native editors will have to wind up their business.

#### IV.—NATIVE STATES.

42. The *Darussaltanat and Urdu Guide* of the 12th August says that

The question of the restitution of the Berars to the Nizam.

Sir Salar Jung having in 1876 raised the question of the restitution of the Berars to the Nizam, Lord Salisbury replied that the English Government

DARUSSALTANAT  
AND URDU GUIDE,  
August 12th, 1897.

would direct its attention to the question as soon as the then minor Nizam would attain his majority. Now thirteen years have elapsed since the present Nizam assumed the reins of the Hyderabad Government, but Lord Salisbury has not fulfilled his promise. It is true that the revenue of the Berars is sent to the Nizam's territory. But the Subah of the Berars, small as it is, has to maintain thirty civilians on handsome pay, in consequence of which its expenditure exceeds its revenue. The Berars ought to be returned to the Nizam in commemoration of the Diamond Jubilee. It is hoped Lord Salisbury will consider the question.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

43. The *Tripura Hitaishi* for the second fortnight of Sravan reports

Prospects of the crops in the Tippera district.

insufficient rainfall in the Tippera district, especially in the Muradnagar, Daudkandi and Nabinagar thanas, where paddy plants are withering for want

TRIPURA  
HITAISHI,  
for the second fortnight of Sravan  
1304 B.S.

of moisture. The outlook is very gloomy.

44. The *Barisal Hitaishi* of the 6th August says that though it is raining

The outlook in the Backergunge district.

almost every day, the nullahs and ponds in the Backergunge district are not yet full of water, and it is doubtful if all the land in the district can be

BARISAL HITAISHI,  
August 6th, 1897.

cultivated. Though the *aus* has yielded a good harvest in some places, it has in others yielded poor returns owing to insufficient rainfall. The expectation that the *aus* will lower the price of rice has not been fulfilled; rice is still rising in price. Not only rice, but pulses, vegetables and firewood, are all selling very



dear. As for fish, it is scarcely to be had. Everybody who has to maintain a family of three or four members on, say, Rs. 10 a month has no alternative but to starve for at least a number of days in the month. The distress is not yet so visible in the town, but in the mufassal there is hardly a village some of whose residents have not to go without food every other day.

BURDWAN SANJIVANI,  
August 10th, 1897.

45. The *Burdwan Sanjivani* of the 10th August complains that the prevailing distress in the Burdwan district has been intensified by the late Damodar floods, which have devastated many villages and rendered hundreds of people homeless and destitute. Their corn and seeds have been washed away, and there is no one to help them.

BURDWAN SANJIVANI.

46. A correspondent of the same paper complains of the prevalence of distress in Searsole in the Burdwan district. There has not been sufficient rain, and no one can tell what more is in store for the people. Coarse rice is selling at seven seers per rupee. Many middle class people are living on one meal a day. A Hindustani woman was the other day found sucking her own breast instead of suckling her child. Roots and plants upon which most people were so long living have become scarce. Kumar Dakhineswar Malia, however, has opened an *annachhatra* where about two hundred people are being fed every day.

MIHIR-O-SUDHAKAR,  
August 14th, 1897.

47. The *Mihir-o-Sudhakar* of the 14th August says that though it is the middle of August distress is still prevailing severely in the Bogra district, where, for want of rain, the *aus* cultivation has not been very successful, and where the people have been rendered houseless by the earthquake. The relief afforded by Government is not much benefiting the people, on account of mismanagement in its distribution.

The distress in the Kaliganj and Asasuni thanas in the Khulna district has not, in spite of the large sums of money which the Government is spending on relief operations, been checked. The Kaliganj famine office being manned mostly by Hindus, poor Musalmans are not getting sufficient relief, and are taking shelter in the poor-houses of Upendra Nath San and Syam Ballabh of Dhankuria in the Basirhat subdivision of the 24-Parganas district, and in the house of Maulvi Golam Kasim, zamindar of Basirhat.

The Secretary of the Bengal Committee of the Indian Charitable Famine Relief Fund has deserved the thanks of the Musalman community by directing the District Committee of the 24-Parganas to give relief to poor but respectable Musalman families in Basirhat. It is owing to this that a large number of poor but respectable Musalman men and women of Basirhat are receiving gratuitous relief. A similar arrangement has become necessary for the Barasat subdivision, too, in which the villages Kalsur, Anarpur, Bhaslia and Jaygachhi are inhabited by Musalmans who are suffering severely from distress.

BANGAVASI.  
August 14th, 1897.

48. Famine news, observes the *Bangavasi* of the 14th August, is often highly coloured. Even the reports of English missionaries cannot always be relied on. Some time ago a report of the prevailing distress in the North-Western Provinces was published in the *Bangavasi*. This report was prepared from what appeared in the *Statesman* and the *Englishman* regarding the distress in those Provinces. Letters from correspondents dealing with the subject were also published in those papers. An official of rank now tells the editor that the report as well as the letters gave an exaggerated account of the prevailing distress in the North-Western Provinces. Sir Antony MacDonnell is held in high esteem by the writer, who never intended to insinuate anything against him. In fact, there was nothing to blame in the relief arrangements made by the Lieutenant-Governor of the North-Western Provinces.

SANJIVANI,  
August 14th, 1897.

49. A correspondent of the *Sanjivani* of the 14th August complains of the prevalence of distress in Deoghur in the Sonthal Parganas district. The *janar* (maize) crop has not yet been harvested, and half the raiyats have been prevented by poverty from sowing their lands. The Government relief houses ought to have been kept open for six weeks more. A large number of distressed people are, however, being helped from the Deoghur Famine Fund.



50. The *Faridpur Hitaishini* of the 14th August reports distress in that district, and asks the Magistrate and the Subdivisional Officers (of Goalundo and Madaripur in particular) to make personal enquiries into the condition of the people, instead of being satisfied with chaukidars' reports. Babu Devi Prasanna Rai Chaudhri should have informed the District Magistrate of the distress prevailing in the Bhusna and Kotwali thanas, instead of wiring direct to the Lieutenant-Governor.

FARIDPUR  
HITAISHINI,  
August 14th, 1897.

51. The *Dacca Prakash* of the 15th August observes that although the *aus* crop has been harvested the price of rice has not gone down. Rice is selling at Rs. 6 per *maund*. Those that are not raiyats and those raiyats who have not harvested any *aus* crop are in distress. The Government should buy *aus* rice and sell it cheap, thereby reducing the price of rice.

DACCA PRAKASH,  
August 15th, 1897.

52. A correspondent of the *Bankura Darpan* of the 16th August says that distress at Vishnupur in the Bankura district is severe. But Government is spending very little to relieve the sufferings of the people. The Indian Charitable Famine Relief Fund granted Rs. 100 and the local Municipality Rs. 300. But the municipal grant is already spent. The pleaders of the local bar are every day distributing two to three rupees among the beggars.

BANKURA DARPAN,  
August 16th, 1897.

The Gangajalghati correspondent says that the Relief Superintendent of the centre has done the people a great benefit by opening relief kitchens at Saltara and Mejia. The distress in this thana is so severe that even Brahmans are overcoming their scruples about receiving food at the kitchens. The Superintendent should make separate arrangements for Brahmans and other high caste people. It is a matter for regret that nothing but rice and salt are being distributed at these two kitchens.

Makhan Lal Gupta and Ram Krishna Sen Gupta, residents of Asurya, within the jurisdiction of the Barjora thana, in the same district, report distress in their village. Many respectable widows with children to maintain and about sixty or seventy poor men, whom old age or other physical infirmity has rendered unfit for work, are in extreme suffering. Of the latter, only thirteen have received help from the Government. On the evening of the 20th July last, the officer in charge took back from Naderchand Shu, Syama Bauri and Digambari Baurini (an old woman of eighty), the pice which he had given them in the morning, in spite of the entreaties of the panchayats not to do so. Rice is selling in the village at seven seers a rupee, and is not always available. The stock of rice and paddy is fast diminishing.

The editor observes as follows on the general outlook of the district:—

Excessive rain in some places has damaged or destroyed standing crops; but in a large number of villages lands are lying uncultivated for want of rain. The outlook is not, therefore, very hopeful this year also. The people have already consumed their *mahua*, and the food-crops of the Sonthals, too, namely, *maize*, *gundlu* and *bardhana*, have not yielded good harvests. The people have now to depend entirely on *tál* (palm-fruit), but *tál* unmixed with rice will soon make those who ate it a prey to disease and death. It is too late now to cultivate the fields with paddy, but an experiment may be made with *maize*, which is said by experts to grow in all seasons. The prospects of indigo and potato are not bad.

The weavers and blacksmiths are in great distress, and even the middle class people are not getting two full meals a day.

#### VI.—MISCELLANEOUS.

53. The *Hindu Ranjika* of the 11th August cannot approve of the conduct of those who were present in the Bombay High Court, and shouted with joy when bail was granted to Mr. Tilak. The granting of bail afforded no cause for rejoicing. Besides, if Mr. Tilak is convicted, Government will not view this expression of popular feeling in a favourable light. It is the Government's wish that we should express no dissatisfaction with any of its measures,

HINDU RANJIKA,  
August 11th, 1897.



and though that may not be possible under all circumstances, yet we should do our best to please the authorities, and submit our prayers to them in a humble spirit. That will be likely to do the people of India more good than anything else. That is, indeed, a critical time for the Indians when they themselves become agitated, and at the same time oblige the Government to lose its equanimity.

SANSODHINI,  
August 13th, 1897.

54. The *Sansodhini* of the 13th August takes the native papers in Calcutta, specially the *Hitavadi*, to task for publishing false news from Chittagong, and observes as follows:—

How the native press should conduct itself.

Great is the responsibility of native editors, because their papers are often read by people who have only a smattering of education, and who are extremely liable to misinterpret what they read. A misconception, formed by such people, spreads among the masses, and not only excites them, but places the authorities in a difficult situation. No such harm can be done by the English papers. That is why the Government is found at times to be angry with the native press alone. It is the duty of native editors to examine their news carefully, and to write carefully on political subjects. The tone of the native press should always be calm and unruffled. Just now a great sensation prevails over the country regarding the arrest of the Poona editors. The time is a very critical one, and great harm will be done if either the rulers or the ruled fail to keep their temper. The accused editors will be acquitted or punished according as they are found innocent or guilty, but Government will surely place no obstacles in the way of their obtaining a fair trial. The Government is requested not to regard the native press with unnecessary suspicion. It is true that press can do much harm, but there is, at the same time, no other institution in the country which is so beneficial to the people. It is the only medium through which the authorities come to know the condition of the country, and the people the motives of their rulers. On the Government's part, it treats the smallest paper with proper respect and regard, and it is hoped that the native press will reciprocate those feelings.

MIHIR-O-SUDHAKAR,  
August 14th, 1897.

55. Some raiyats of village Kalam in the Nator Subdivision of the Rajshahi district, writing in the *Mihir-o-Sudhakar* of the 14th August, complain that Maulvi Ersad Ali, a relative of Golam Muhammad Khan, the present

A *wakf* estate in the Rajshahi district.

minor *matwalli* of the late Maulvi Dost Muhammad Khan's *wakf* estate, in collusion with Babu Bhuban Mohan Moitra, a pleader of the District Judge's Court, is endeavouring to oust the minor, who is the lawful *matwalli*, from his office. Babu Bhuban Mohan has taken *taraf* Kalam on *darpatni* lease by executing a *kabuliyat* not in favour of the lawful and actual *matwalli*, but in favour of Maulvi Ersad Ali Khan, the pretender to the *matwalliship*, and is doing his best with the help of the Nator police to bring under subjection the raiyats of Kalam, who, in spite of all the oppression, are still faithful to the true *matwalli*. It is difficult to see how on the strength of the reports submitted by the Inspector and the Sub-Inspector of the Nator police, the Deputy Magistrate of Nator issued his order prohibiting the men of Golam Muhammad from entering Kalam. Bhuban Babu and Ersad Ali, however, have been seen to go to the Deputy Magistrate for private consultation.

The correspondents request the Magistrate of Rajshahi to decide the dispute between the parties and save Dost Muhammad's *wakf* estate from ruin.

The editor is extremely pained to learn from the above letter that the Nator police and the Deputy Magistrate of the place are helping the pretender and his party to accomplish their object. He has also heard from a trustworthy source that in order to harass the raiyats of Kalam, Babu Bhuban Mohan has instituted suits valued at Rs. 1,100 against some twenty or thirty raiyats for unlawfully cutting paddy on certain lands, and has engaged almost all the senior pleaders in Nator, thereby making it impossible for the defendants to get able pleaders to act on their behalf. Some time ago the same gentleman instituted a criminal proceeding against the raiyats of Kalam, and, in order to harass them, wanted to transfer the case to the sadar, but failed. It is hoped that the Magistrate and the Divisional Commissioner will hasten to decide the claim of Ersad Ali to the *matwalliship* in strict accordance with the terms of the *wakfnama*, and baffle the conspirators who are seeking to oust the present *matwalli*.



56. In the course of his budget speech Lord George Hamilton made the following observations:—"It was the policy of Government to multiply the industries of the country, thus rendering the population less dependent on the rainfall."

BANGAVASI,  
August 14th, 1897.

Revival of Indian industries. Is this true? asks the *Bangavasi* of the 14th August, referring to the above. Will the muslin industry of Dacca, the silk industry of Murshidabad, Malda, Bhagalpur and Bankura, and the cotton industry of Santipur and Chander-nagar be really revived? Will those days come back when thousands of widows earned their livelihood by spinning cotton, hundreds of *Doms* were maintained by the making of *Chandrarakhis* and hundreds of Sonthals found it a profitable occupation to search for *tasar* cocoons in the *sál* forests? All this appears to the poor Indian people only like a pleasant dream, and they ask the English Government—will everything that once was appear again?

57. The same paper makes the following observations with reference to the Queen's message to her subjects in reply to their loyal Jubilee addresses:—

BANGAVASI.

The Queen's message. The Queen is as kind and compassionate towards her subjects as they are loyal to her throne. On the occasion of the Jubilee the loyalty of the British subjects has been proclaimed far and wide, along with the benevolence and kindness of their Sovereign. Mother Empress, you have prayed to God to give you strength to rule your subjects well. We also pray that God may give us health and peace of mind, strength and cheerfulness, contentment and happiness, so that we may devote our life to the service of our kind and generous and benevolent Sovereign.

58. The same paper writes as follows in an article headed "The right word":—

BANGAVASI.

The *Englishman* on the loyalty of the *Bangavasi*.

Referring to the *Bangavasi*, the *Englishman* of the 6th August says:—

"From a passage in a recent issue the *Bangavasi* gives us to understand that in the matter of disloyalty the 'glorious' race to which Mr. Surendranath Banerji belongs, is letting 'I dare not' wait upon 'I would.' Commenting upon recent occurrences our contemporary observes that the low class Muhammadans are disaffected, but as for the Hindus, no one ever heard of such a thing. 'The Hindus,' it proceeds, 'are not fools. They have, moreover, not even a shred of their past glory left to them. They have no Sultan, no Amir; no Turkey, no Kabul. They have only one country to call their own, and that is India. They have only one Sovereign to look up to, and she is Her Gracious Majesty Queen Victoria, Empress of India. Is it possible for the Hindus to be disloyal? The lower class Musulmans are fools, and they created a disturbance. We still possess a grain of common sense, and we can do no such thing. We are as a nation in the jaws of death, but we are still men and not insects that we should blindly rush into destroying fire. We would not rebel even if we had the inclination to do so. For we have common sense, we still desire to live, and we live in peace with our wives and children. The English have established themselves as the rulers of this country. They have a trained army at their back. We, on the other hand, are weak in body and mind. We have no arms, no unity. How can we venture to rebel?' This is a beautiful illustration of loyalty under difficulties."

And commenting upon our article on the "New Mahabharat," our contemporary writes in another place:—

"This work was recently reviewed in a somewhat scathing manner by another Bengali writer, whereon the *Bangavasi* takes up the cudgels on behalf of the author, remarking that the result of English education in India has been to make its recipients hate the English in a way which only the fear of punishment prevents them from showing." Our contemporary goes on to say "• • • We imagine the authorities will not be disposed at a time like this to ignore altogether suggestions like these, which can scarcely be described even as veiled."

Now, the *Englishman* has given our writing a meaning the very opposite of what was intended. We confess we are unable to please the *Englishman*, for that is an impossible task, though it would be well for us if we could keep the *Englishman*, who is a member of the ruling race, well disposed towards us. But how can it fare well with us when the Fates will it otherwise?



Though the *Englishman* may at heart believe that we are loyal, it is probable it pains it to make the admission. To have to make such an admission would be depriving itself of all opportunity of abusing and twitting us. The *Englishman* is, therefore, always eager to find out imperfections in our loyalty. We are not indeed certain, but we hope that though the disposition of the *Englishman* is such, the disposition of the whole English nation is not so mean. We have heard that the lion, the tiger and other mighty beasts kill their prey the moment they seize it. According to English scientists the cat and the tiger belong to the same species. But some difference is noticed in the manner in which a cat seizes and kills a mouse. The cat will seize the mouse, give it a good shaking and let it go, only to repeat the operation till the poor creature, agonised and out of breath, is at last killed. People belonging to the *Englishman's* party are probably Englishmen of the cat class, or why are they harassing us in this way? If they have taken a fancy to it, or if it has become necessary, let them seize us at once and, without letting us utter a word, break our neck and kill us. Or if they are so minded and there is any necessity, let the *Englishman* take the right, straight path, and, eschewing impertinence, try to learn a little courtesy. What we object to is this harassing treatment to which we are subjected.

Once, twice, thrice, nay, a hundred times have we said, and we say again, that we are not disloyal, that no sensible Hindu is disloyal. Nor is it the case that we are loyal to our Sovereign under difficulties. We are loyal of our own free will, we are loyal deliberately, we are loyal because we are gainers by being loyal. But we must also say this, that however great the English nation may be, they are still men, not the Divine Being, not gods, but men; that nothing human can be perfect or completely free from defects; and that the English administration is not perfect or completely free from defects and shortcomings.

Another remark that we would make is that a comparison of the *Sastras* of different nations shows that our *Sastras* occupy the highest place in this world. We will not cease to say this, we cannot cease to think of this glory of ours even if our heads are cut off. It is because we see with the eye of the *Sastras* that the faults, shortcomings, errors and misconceptions of Englishmen come to our notice. We can remain silent even in this matter, but we cannot gag our minds. Even if this pain or dissatisfy the *Englishman*, we confess we are helpless.

The last remark that we wish to make (we have made it often and we repeat it again) is that what is called "patriotism" in English and is translated into Bengali as "Swadeshbhakti" is something with which we have nothing whatever to do. We should be glad if we could see our people acquire a loving devotion to and a feeling of reverence for their own religion in lieu of this "patriotism." We are advocates of caste, of the distinction of high and low, and of such principles of sociology as are favoured by our *Sastras*, but we do not advocate any French, English or Bengali notions of liberty, equality and fraternity. We do not advocate disorder and lawlessness, and we are admirers of patience even under oppression, of toleration and of mercy. If we are allowed to die peacefully, free from all anxiety and trouble, uttering the name of God, we shall not mind if we do not get anything else to enjoy. If the English nation only bears this in mind and goes on ruling this country accordingly, far from feeling discontented or raising any objections, we shall rather from generation to generation with uplifted hands bless our protectors.

BAAGAVASI,  
August 14th, 1897.

59. The same paper writes as follows in an article headed "Why should it be so?" :—

"Why should it be so?"

Why should it be so? Why should this alternate trust and distrust, this alternate affection and indifference, this alternate flood-tide and ebb-tide, this alternate inundation and drought, be witnessed in the economy of the Indian administration, in the dealings of Englishmen with Indians?

Professor Goldwin Smith calls the Bengali a "child of the conquest," that is, an outcome of the English conquest of Bengal. Our learning, civilisation, energy, and pride are all due to the advent of the English in Bengal. It is owing to the favour of the English that the Bengali has become a man. The Bengali is the Englishman's foster-son. We cannot wholly deny what Professor Goldwin Smith has said. As a matter of fact, the people of the



North-Western Provinces and Oudh jestingly speak of the Bengali as the Englishman's *guru* (teacher). They have seen the Englishman conquer a province, and the Bengali, treading in the ruler's footsteps, make arrangement for its government. They have seen the Bengali hazard his life in his endeavour to protect the Englishman during the Sepoy Mutiny, and the mutineers harass him equally with the Englishman. To promote the spread of English education, to introduce into the country English manners and customs and English dress and food, no one has done so much as the Bengali. In fact, the Bengali lives and moves in India as the Englishman's shadow, as an adherent who carries out the Englishman's orders. That the Bengali proudly talks high politics, reproves the officials and writes newspapers is only because he loves to play the Englishman. What wonder, therefore, that ignorant Hindustanis should ridicule the Bengali as the Englishman's *guru*?

Hence it is that we would piteously ask the question—slave of slaves though we are—why have we yet failed to secure the confidence and love of Englishmen? The causes which seem to have brought about this distrust, this absence of good feeling, this want of frankness, are three in number—

(1) The English have not come to India only for the purpose of governing the country. They have come here also with the object of enriching themselves by trade and commerce.

(2) Unlike the Mogal and the Pathan, the Englishman has been unable, after making a conquest of the country, to establish settlements in it. Nor will he, sovereign of India as he is, be able to rule the country like an Indian. Hence it is that the policy of English administration in India is always changing.

(3) It is the Englishman's desire to rule the country on a policy of compromise. He is therefore anxious to please and humour everybody, and the result is that both his own people and aliens are dissatisfied. It is our impression that a little of the shop-keeping smell of the old East Indian Company still adheres to the body of the English Government. The mercy and forbearance which characterise a sovereign, the hard-and-fast rules by which he would regulate his actions, and the firm resolve with which he would give effect to his decisions, having due regard to all past experience and probable consequences, and to the welfare of his subjects—that affection and that loving partiality can never be expected of a tradesman or a shop-keeper. The custom has always prevailed in this eternally subject country of according a ruler's honours to all men of the conquering race. The English being now the ruling race in India, every Englishman is entitled to our respect. But the necessity of earning their bread stands in the way of Englishmen in this country from playing the single rôle of rulers. Thus it is that we find English tradesmen, English shop-keepers, English indigo-planters and English tea-planters in this country. In fact, from shoe-making to *chandipath* (reciting the sacred *chandi*, a priestly function which can be entrusted only to a Brahman) there is no occupation in which Englishmen are not now found engaged. Owing to this diversity of occupation in different spheres of activity, the interests of the subject-people must necessarily clash and conflict with the interests of Englishmen. And the result is distrust, indifference and severity.

Writing about the administration of India, the well-known Mr. Herbert Cowell says:—

“It is a record of experiments made by foreign rulers to govern alien races in a strange land, to adapt European institutions to oriental habits of life.  
\* \* \* \* There is considerable vacillation of purpose exhibited in these experiments, influenced as they are by conflicts of opinion and the rivalry of interests.”

In other words, foreign conquerors are living in this strange country, teaching and explaining to the different native subject-races who follow a religion and possess a mental disposition different from their rulers, the hard-and-fast laws and regulations of the West, and making an attempt and experiment to govern them in accordance therewith. The English are resorting to various expedients with a view of discovering how we can get ourselves steeped in western associations and ideas and have a fill of western learning and civilisation. Occasional conflict of opinion among statesmen in connection with such



attempts and experiments is unavoidable. For that reason, any experiment which is found to have a tendency to injure the interests of different classes and of Englishmen following different occupations is sure to be abandoned. Take the case of English education. When people learn English and want to be Englishmen for the sake of fashion, the English themselves get offended with us, and the country, too, becomes dissatisfied. Forthwith, English statesmen confess their error and make an attempt to rectify the mistake they committed in the past and to reverse the old arrangements. This it is which accounts for the affection and indifference in which we are alternately held.

A quarrel between brothers or between rival zamindars is made up by compromise. But frequent compromise between conquerors and conquered is not advisable. Such compromise betrays weakness, and makes subjects grow increasingly unreasonable in their demands. The English have told the world that there is liberty of the newspaper press in India, that everybody is entitled to say the right or proper word without caring what the ruler may think of it. But thanks to the climate of India, every man of the conquering race must needs be *zubberdust*, and it will not do to rule the country on the western principle of respecting everybody's personal independence. There is, therefore, the Penal Code, the Procedure Code, and many other Codes. Finding all this to be beyond his expectation the subject was at first beside himself with joy and lost his sense, but when afterwards he saw the criminal laws and regulations and a change in the behaviour of Government officials, he was disappointed in his expectations and stung to the quick. Distrust, anxiety and unrest are natural under the circumstances. With an eternally poor fellow lying prostrate at your feet there should be no perpetual haggling over the price of a commodity, no giving and taking.

For all these various reasons we shall be obliged to say that the English have not yet been able to know us, to understand our disposition and inclinations. The English may know the manners and customs of the country, its practices and usages. Intelligent officers like their Thorntons, Hunters and Risleys may ransack and discover its most secret recesses. But one can never make oneself acquainted with the disposition and inclinations of individuals and nations unless one deals with them like a friend or relative. If the sovereign looks upon the subject as an abomination, and contemptuously keeps himself at a distance from him, the latter may be indeed kept under control, but he will never become attached and obedient to the former or love and respect him. The English hate educated natives because their English education has made them apes. But it is the English themselves who have manufactured this strange creature. Why then this hatred, this contempt, this distrust? The people of this country give false evidence, and commit forgery and fraud, and are therefore hated by the English. But we say that it is the English themselves who have reduced us to this plight by introducing strange English laws and law courts into this country and bringing into existence pleaders and barristers. Why then this hatred, this condemnation, this censure? You are strong and powerful. You will yourself have to swallow the bitter fruit of your intelligence, and you must make up your mind to do that.

The last remark that we shall make is that the Indians are pleased by even one sweet word, that a slight nod or *salaam* makes them forget themselves in joy, that a little smiling courtesy is enough to make them extremely delighted. Slaves of slaves as they are, such courtesy evokes a feeling of overpowering gratitude. A writer in the editorial columns of the *Pioneer* of the 6th August says the same thing:—

"When a native of India *salaam*, let every Englishman return it. It is a little point, but has an immense influence. For one returned salute, you may command a city. The Indian is devoted to ceremony, and a courteous and gentlemanly consideration will gain you an entrance into the closest-barred doors. It is not too much for a lordly Englishman to return the courteous salute of a native Indian gentleman. It is more than gold and kingdom to both parties. Last of all, the art of government does not lie in treading on people's toes."

All Englishmen, official as well as non-official, are our rulers. Being our rulers, they should always bear in mind these full-hearted and full-voiced words worthy of a ruler, which have been spoken by the *Pioneer*. Let them



not forget that it is precisely for this reason that Bayley and Bernard Mackenzie and MacDonnell, Stevens and Gordon, Grimley and Risley and Harrison and Cotton have as officials and governors become such friends of the Bengalis that they will command their veneration and respect. Every Englishman should always remember that he has not come to this country solely to make money and promote his own interest, but that he has come here to rule the people with the fostering care of a ruler. If only this much is done, there will be no longer any change of our rulers' feeling towards us, and it will be a matter of no consequence to us even if there be any.

60. The *Dainik-o-Samachar Chandrika* of the 12th August has the following :—

Anglo-Indian press in the present crisis.

The Anglo-Indian press is much more than the native press guilty of creating discontent and disaffection in the country. During the Sepoy Mutiny some of the Anglo-Indian papers wrote so vehemently against the Government and the people, that Lord Canning had to pass a press law to keep them under proper control. During the Ilbert Bill controversy the Anglo-Indian press set the law at defiance. It incited the European army, the European volunteers and the European community in Calcutta, official and non-official, against the Government. It even proposed to transport Lord Ripon and his Law Member, and foully abused the native community. Not satisfied with this, it demanded a press law for the gagging of the native press. But Lord Ripon plainly told his advisers that if a press law was to be passed, it would be for the gagging of the Anglo-Indian press. Long before the Ilbert Bill controversy the Anglo-Indian press acted shamefully when the Europeans in India were made triable by the mufassal courts.

But these are old stories. Lately during the Tala riots the *Englishman* and other Anglo-Indian papers of Calcutta wrote vehemently against the entire Musalman community, called the Musalmans rebels, and clamoured for the adoption of drastic measures. They, in fact, left no stone unturned to excite the feelings of the Musalman public. In this Poona crisis the Anglo-Indian papers of Bombay are writing evidently recklessly. They have wounded the feelings of all Hindus by indiscriminately calling them rebels, and even the *Pioneer*, the Government's favourite, has joined them in their denunciation of the Maharatta community. The *Pioneer* has also unwarrantably fallen foul of the Amir, and is trying its best to wound his feelings and make him an enemy of the British Government.

It is contempt of court to pass any opinion on a *sub-judice* case. But the Anglo-Indian papers of Poona are systematically offending against the law by writing against the accused in the Poona cases. In this respect the Secretary of State and the Governor of Bombay have become guilty of contempt of court by making unfavourable remarks upon the accused. The Anglo-Indian papers are confident that the Governor is not likely to take them to task for an offence of which he himself is guilty. This thought has emboldened them, and there is nothing to check or control them. Lord Elgin and his councillors are perhaps satisfied with leaving the administration of the Bombay Presidency to the Governor and his Council, and do not like to interfere with the independence of the Bombay Government.

But the Bombay High Court should not remain indifferent. It should maintain its dignity by preventing Anglo-Indian editors from freely commenting upon a *sub-judice* case. The Anglo-Indian papers are offending the loyal natives by their vehement writings, and have clearly made themselves liable to prosecution under Chapter VI of the Indian Penal Code. If they are not guilty of sedition they are guilty of treason. The Anglo-Indian papers seem to labour under the impression that they are above the law and can write anything and everything with impunity. The Government should remove this erroneous impression from their mind. If it is at all necessary to pass a press law, it is necessary for the gagging of the Anglo-Indian press.

61. The Dacca public, observes the *Dacca Prakash* of the 15th August, has decided that owing to the recent earthquakes

The next Provincial Conference.

it will not be convenient to hold the next meeting of the Provincial Conference in that town. The underlying reason of the decision of the Dacca public, however, is more than what has been given out.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
August 19th, 1897.

DACCA PRAKASH,  
August 15th, 1897.



From the reply of the Secretary of State to Mr. MacNeill, and from Sir Bhawnagri's speech, it is clear that the Government means to do something in connection with the native press and the Indian National Congress. We have fallen upon evil times. Bhawnagri has become the adviser-in-chief of the Government. Our writings are likely to be misinterpreted and our motives misconstrued. The golden policy under these circumstances is to remain silent.

FARIDPUR  
HITAISHINI,  
August 14th, 1897.

62. The *Faridpur Hitaishini* of the 14th August has the following:—

Anglo-Indian editors on Indian loyalty. Do English editors think what their own loyalty is when they presume to teach Indians the same virtue? May we ask how long has Europe learned to be loyal, how long has that continent learnt to show respect to its sovereigns, and whether it has yet learnt to regard its sovereigns as gods? Does Europe yet know that merely to look at the sovereign is an act of imperishable religious merit? The whole history of Europe hardly presents any remarkable instance of loyalty. Readers of history will not need to be reminded how King John and Henry III of England were treated by their subjects. The loyalty which Edward II succeeded in extorting from Londoners, by entreaties, will be found recorded with that King's blood in the history of England, and the same history records the treatment that Richard II and Richard III received from their subjects. Not to speak of the loyalty shown to their sovereign by the English during the Lollard agitation, we, disloyal Indians, are struck dumb at the consummation of loyalty that was shown to Charles I by his English subjects. That is not quite two hundred and fifty years yet, and history will tell how the blood of the king dyed the earth and testified to the loyalty of the English people. After that England became so very loyal that for a time it cut off all connection with a king. Then under Charles II the Popish Plot and the Rye-house Plot bore unequivocal testimony to the Englishman's loyalty. And English loyalty excelled itself under James II. Under William III some Englishmen became so very loyal that they wanted to send their king to God. When George III was king of England an outburst of loyalty from the French people startled and horrified the whole world. It is not yet quite a century since that occurred. Our space prevents us from multiplying instances of Europe's loyalty. It simply passes our comprehension how a people who have more than once killed their own king presume to teach loyalty to the Indians, who revere their sovereigns as gods.

HABLUL MATEEN,  
August 16th, 1897.

63. The *Hablul Mateen* of the 16th August says that Government regards the native press with suspicion. But it should not

The Anglo Indian and the native press. punish any native paper without carefully perusing its contents. The Anglo-Indians do not consider the native papers worth their perusal, but they believe them to say whatever the Anglo-Indian papers put into their mouth. The Anglo-Indian editors themselves hate the native papers, and speak disparagingly of them, though they never condescend to read those papers or to have their contents translated for them. If the Government curtails the privileges of the native press, it will thereby do harm not only to the native population, but also to itself by stopping up the only channels through which it receives information of popular wants and grievances and official vagaries. Government therefore will lose more than the people if the liberty of the native press is taken away, and such an act on the part of the Government will be characterized as cowardly. But if the Government is only anxious to do what is right and good, it should create a special office which will watch over the attitude towards it of the native Indian press and of the whole foreign press.

DACCA GAZETTE,  
August 16th, 1897.

64. The *Dacca Gazette* of the 16th August says that the *Dacca Prakash* newspaper was misinformed in stating that the next

The next Provincial Conference. Provincial Conference will not be held in Dacca.

So far from the statement being correct, it will be seen that arrangements are being already made for holding the next meeting of the Conference at Dacca, the question of funds having been settled long ago.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
August 16th, 1897.

65. The *Dainik-o-Samachar Chandrika* of the 16th August counsels moderation in the tone of the vernacular press:—

What the tone of the vernacular press should be.

There can be nothing to blame in loyalty, respectfully and straightforwardly criticising Go-



vernment measures. Criticism should, however, be confined to the particular measure under notice, and should as far as possible be in the form of an argument. This argumentative style may be occasionally strong, but it must not be disrespectful. It is no offence to attribute error, indifference or want of foresight to the Government, but it is highly objectionable to attribute to it bad or dishonest motives. Condemn Government measures if you find anything objectionable in them, but never condemn the authors of the measures. You have the fullest liberty to call Government measures bad, but you should never call the Government officials bad. Do not allow your feelings to get the better of your judgment, and never write under the influence of feeling. Make your style as simple and clear as possible. Do not give expression to your feelings, but express only your reasons in your writings, and never try to make your style smart and ornate. Metaphor, irony and sarcasm should be carefully avoided. Our language is naturally unintelligible to the rulers. They cannot read our writings in the original, and an ornate and figurative style cannot be faithfully done into English. We should, therefore, be always on the safe side and leave nothing unintelligible in our writings. Political writing should always be clear, transparent and intelligible. There should be nothing in them which can bear a different interpretation from what is intended. Ambiguity should be carefully avoided. Let your thought be clear and pure, and let your style be a reflection of your thought.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 21st August 1897.



